A Brefe De-

claration of the ſacraments, expreſſing the fyrſt originall how they came vp, ād were inſtitute with the true and mooſte ſyncere meaning and vnder-ſtandyng of the ſame very neceſſa-rye for all men, that wyl not erre in the true vſe and receauing therof. Compyled by the godly learned man Wyl-liam Tyndall.

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To vnderstand the pytthe of the Sacramentes, how they came vppe and the verye meanynge of them, we must consyder dylygentlye the maners and facyons of ỹ hebrwes, whyche were a people of great grauyte and sadnes, & earnest in all their doinges yf any notable thyng chaũced amõgthẽ that they not onely wrote, but also set vp pyllars & markes & diuerse signes to testify the same vnto their posterite, and named ỹ places wher the thynges were done, with such names as could not but kepe the dedes in memory. As Jacob called the place where he sawe god, face to face: pheniel: ỹ is, gods face: & the place where the Egipcians murned Jacob. vij. dayes, the people of the contre called Abell miram. The lamentacion of the Egipcians to the intent ỹ suche names shulde kepe the gestes and storyes in minde. And lykewyse in all the couenauntes, they not onely promysed one to an other & sweare theron. But also set vp signes & tokens therof and gaue the places names to kepe the

thynge in mynde: And they vsed therto
suche circūstaunces, protestacyon and so-
lempne facyons, & ceremoneys to con-
ferme the couenaūts and to testify that
they were made wt great cruell aduyse
and deliberatyon: to the intent that it
shulde be to much shame. & to muche an
hompnacyon bothe before god & mā to
breake the euer after. As abrahā Ge. xx
when he made a couenaūte of peace wt
abymelech kinge of the philistians: after
they had eaten & dronkne to gether and
sworn. he put. vii. lambes by thē selues
and abymelech released thē of hys hād
to testifye that he ther had dyged a cer-
ten well, and y the well therof pertayned
to hym. And he called the well Barlabe:
the well of saverynge or the well of se-
byn: bycause of the oothe & of the seuyn
lambes: & by that tytle dyd abrahams
chyldren chalengyt many a hūdred yers
after. And when Jacob & laban made a
couenaūt to gether Gen. xxi. they cast vp
an heape of stones in wytnesse & called
it Galyad: y heape of wytnesse and they
boūde ether other, for thē & ther posteri
te, that nether parte shuld passe y heape

to ꝑ otheres cõtreward, to hurt or cõ-
qur ꝑ lande. And laban bounde Jacob
also ꝑ he shuld take no mo wiues to his
doughters. And of all that couenant thei
made that yeape wytnesse, callenge it ꝑ
wetnes heppe. that the chyldren shulde
enquyr ꝑ cause of the name & ꝑ father
shulde declare them the story. And such
facyons as they vsed amounge thẽ sel-
ues dyd god also vse to thẽ ward, in all
hys notable dedes, whether of mercy in
delyuerynge them, or in wrathe, ꝑ pony-
shynge ther dysobedyence and transgre
ssyon: in al hys promysses to them and
couenaūtes made betwene thẽ and hym:
As when aller the gẽrall floude, God
made a couenaunt ẅ Noe & al mākynd
and ẅ ī puing creatures also, ꝑ he wold
nompe drowne y worlde ẅ a generall
floude, He gaue them the rayne bowe
to be a sygne of ꝑ promysse for to mak it
the better beleuyd and to kepe it in mynd
for euer ād sayde, when I bryng clo-
udes vpõ ꝑ erthe, I wyll put my bow
in the cloudes ād wyll loke vpõ it and remẽ
bre ꝑ euerlastig couenaūt made betwe-
ne god and all puyng creatures.

And Abram whiche signifyeth an excellent father he named him abrahaam the father of a great multitude of people because he had promised hym to make hym euen so & þ his seade shulde be as þ starres and as the sand of the sea innumerable, and that name gaue he hym as a seale of þ promises to confyrme it, & to strengthen þ fayth of abrahā & his posterytie, and to kepe the promyse in mynd þ they might haue wherwith to bynde god and to comune hym as the Scoyles and the holy prophetes euer do holdyng hi faste to hys owne promisse and bynding him with his owne wordes and bryngyng fourth the obligation and seale thereof in all tymes of necessitee and temptation. After that he made a couenaunt wyth abraham to be hys god & the god of hys posteryte & the shylde & defender: And abrahā promysed for him & hys seade to be his people & to beleue and trust in hym & to kepe his cōmaundemētes: whych couenaūte god caused to be wrytē in the flesh of abrahā & in the males of al hys posteryte, cōmaundynge

maundyng the males to be circūcyled
viij. daye or to be slayne, wch cyrcūcyson
was the seale & obligacion of the sayd
couenaūt, to kepe it in mynde & to testi
fi it that it was an erneste thynge, wherby
god chalenged thē to be hys people, and
required the keping of his lawes of thē
and faythe to truste in hym onlye, & in
no other thyng, for helpe & succoure, ād
all thatcā be nedefull and necessarye for
man, And wher by he cōmaundeth the
dysobedient and rebellyous and promi
seth thē and therby also they chalēged
hym to be the god and father, & to help
& succoure at nead & to mynistre althin
ges vnto them, accordyng to all his pro
myses. And though ye seale of thys co
uenaunte were not wrytten in the fleshe
of the females: yet it serued the womā
kynde & bounde them to god, to truste
in hym and to kepe hys lawes, as well
as it dyd the men chyldren, and the wo
mankynde not cyrcūcyled in the fleshe,
yet thorow the helpe of ye sygne wrytten
in the malys, louynge goddes lawe and
trustynge holy in hym were truly circū

cyled i the hart & soul before god. And the maydechylderen beleuynge & louyng god, wher vnto the outward circūsicyō bound, thē were truly cyrcumsiled before god; Euē so the males hauyng the flesshe cyrcūsyled, yet not beleuinge or louynge god (whervnto ꝑ outward circūsycion boūd thē) were vncircūsyded before god. And god not boūde to them but hadde good ryght therby to pūyshe thē, So that nether circūcysion or to be vncircumsiled is owght worth (as S paule sayth Ro. 2.) saue for the keppyng of the lawe, for yf circūsicion helpe not to kepe the law. so serueth it for nawght, but to condempne. And as the woman kynde vncircūsiced were i as good case as the males ꝑ were circumsiced: Euē so the infantes of the maydens ẅ dyed vncircumsiled, were in as good case as the infantes of males that dyed cyrcūsiled, & in as good case by the same rule were the inē chylderen that dyed before ꝑ viij. daye or eles lest thē tell why. The couenaunte made betwene god & abraham saued the maydechyldes as sone as it was before thē, yt, all one as it lyuig in

the mothers wõbe for the couenaunt þ
god wold be þ god of abrahãs sed went
ouer the frute allone as it had lyfe: and
þ is no realõ but that þ cõenaũt must
nedes perteyn to the males allone as to
the femals, wherfor the couenaũt must
nedes saue the males vnto the .8. day ãd
thẽ the conenant was þ the ruler shuld
slee the males onely, if the frend dyd
not circũcyse thẽ, not that the cyrcũcy
on saued thẽ, but to testyfy þ couenant
only, and then it followeth: þ the infãts
that dye vnbaptysed of vs chrystẽ that
wold baptisethẽ at due time ãd tech thẽ
to beleue in christ, are in as good case as
these that dye baptysed, for as that co-
uenaunt made to the faith of abraham
wẽt ouer hys sede as sone as it had ly
fe ãd or the sygne was put on thẽ: euẽ
so must nedes the couenaũt made to all
þ beleue in chrystes blood go ouer that
sede allone as it hath life in þ mothers
wõbe yer the sygne be put on it, for it is
the couenaunt only ãd not the sygne þ
saueth vs though þ signe be comanded
to be put õ at due time to stry vp faith

couenaũt ꝑ saueth vs: & in stead of cyr-
cũcyliõ came our baptisme wherby we
be receiued into ꝑ religiõ of chryst & made
ytakers of his passyõ & mẽbres of hys
church & wherby we be boũd to beleue
in Chryst & in the father thorow hym for
the remissyõ of sinnes & to kepe ꝑ law
of Chryst to loue ech other as he loued
vs, and wherby (yf we thus beleue and
loue) we callyng God to be our father
and to do accordyng as he hath prom-
sed Chryste. So nowe by baptysme
we be boũd to god & god to vs, and the
bond and seale of the couenaunt is wry-
ten in our flesshe by whych seale or wry-
ting God chalengeth fayth and loue vn-
der paine of iust dampnacyon: And we
(yf we beleue and loue) chaleng as it ys
aboue rehearsed al mercy & what so ẽ
we neade or elles God must be an vn-
trewe God. And god hath bounden vs
chrystẽs to receyue thys sygne for our
infyrmities sake, to be a wytnesse be-
twene him and vs and also to put this
signe vpõ our chyldrẽ not byndig vs to
any apointed time, but as it shall seame
to

to vs moſt conuenient to bryng thē to ꝑ knowledg of God the father & of chriſt and of theyr duetye to God and to his lawe: and as the cyrcūciſyed in the fleſhe ād not in the hart, hath no part in gōds good promyſſes: Euen ſo they baptyſed in ꝑ fleſh & not in ꝑ hart hath no part i cſtrystis bloud. And as the cyrcūciſed in ꝑ hart & not i ꝑ fleſh, had part in gods good promyſes: Euen ſo a turck vnbaptyſed (becauſe he eyther knowethe not ꝑ he ought to haue it or cā not for tirany) if he beleue in chryſt, & loue as chriſt did & tagh hath hys part in chryſt bloude.

And though that the outwarde cyrcūciſion by the wō god chalengeth thē to do hi ſeruice ye whether they wold or not and by wō they were taught to beleue in god & in ꝑ ſede of Abrahā ꝑ ſhuld come & blyſſe all the world & to loue the law/ & certifyed thē on the other ſyde of the good wil of god, if they ſo dyd it thogh (I ſay) it was the cheke and mooſt prīcyppall ſygne, for ſo are ſuch ceremonies called in ꝑ Hebrue, by cauſe they pet ſignyfy other thyngs thā appeareth to the

outs

outward cere, yet god gaue the dyuers other sygnes both to stere vp fayth to ỳ promys made the, and also to kepe ỳ benefyt of the mercy of God in myn, As Exo. 13. All the fyrst borne both of mā & best are sanctifyed & dedicated vn to the lord for a remēbrauce ỳ the lorde slewe all the fyrst borē of Egypt. This did god cōmaunde to be obserued ỳ the chyldren shuld axe why / & cōmaunded their fathers to teach their childrē whē they shuld axe what was ment therby And Exo. 30. The labot is cōmaūded to be obserued, to be a signe, & to testify ỳ god had sanctifyed & dedicated or chosē the / ỳ they shuld be his peple to kepe his lawes and ỳ he wold be their god to kepe the: ād to testyfye also that god hath created al thīges of nought. vi. days ān rested ỳ. vii. Num. x god cōmaūded ỳ childrē of israel to blow a trōpet, whē they entred into the battell agaynst their enemyes, and promysed that thei shuld be thoght vpō before the lord yir god & saued from their enemies. And lyke wyse in the solēpne feastes god cō maūded to blow trompets ouer the sa

crifice to be a signe vnto thē ꝑ god wold
thinke on thē accordyng to the couenāt
made in the bloud of the sacrifice. Lo ꝑ
trōpets were cōmāded to be blowē, not
ꝑ god delyted in the noyse of ꝑ trōpets
but in fayth of hys people. Nu. 15. the
Israelytes are cōmaunded to make ye
low gardes vpō their garmēts, to put
thē in remēbrauuce to kepe his cōmāu
demētes ꝑ they shulde do nothyng after
theyr owne Imaginacion, nor obserue
any fation ꝑ pleaseth youre owne eyes,
wherby ye se that ceremonies are not a
seruice to god, but a seruice to mā, to put
hi in mide of the couenāt & to styrre vp
fayth and loue wt are goddes spyrytual
sacrifyce in mans hart. &c. And Iosua
4. whē the water of Iordane had geuē
them place to go ouer by dyre grounde
God cōmaunded Iosua to take. xij. sto
nes out of ꝑ bottō of Iordan, & to pit
che thē on the lande, to kepe the dede in
memory, and commaunded when the
chyldren shulde axe what the stones
mente, that the father shuld teache thē.
In the. iij. of the kinges. xi. Aias tare ꝑ
clok of Ieroboha i xij. pces & bad hi

take.x. in sygne þ he shuld raygne ouer x. of the tribes. In. 4. Reg. 13. Elyseus made Joham kyng of Israell vppon a widow eestward toward the Syriãs & made hi to shoote out an arow & sayd it is þ arow of victory thorow þ lord agaist þ Syriãs: ãd þ did ye to stablysh the kyngs fayth in God, þ he shuld wt gods help ouercome the Siriãs: & thẽ he bad the kyng smyte the groũd wt an arow & the king smot it thrise whereby he prophesyed and certyfyed the kynge þ he shuld thrise ouercom þ Sirians. And Esayas in hys .xij. chapter commaũded to go naked and barefot to be a sygne þ Egypt in whome the chyldren of Israell trusted. shulde be so caryed away captyue of Nabugodonoser. And Hieremias in hys. 27. chapyt. commith amonge the People with boundes and pocke bowes abowte his necke, and sheweth them vnto all the kynges of those contreys, In token that they must be all vnder the pocke of Nabugodonoser kyng of babiló, god so bled to geue thẽ signes that they wold not beleue wout signes

as

as ye may se not only in ꝑ old testamẽt but also in the newe, how the Jewes asking chryst sayng what sygne doest ꝑ howe vs &c And Paule .j. Cor. j. the Jewes askyd sygnes.

Also Sacharyas Jhó baptystes father axed a sygne and the angell gaue it hym Chrystes mother alle askyde a sygne. and the angell gaue her Elysabeth to a sygne. And vnto the shepherdes gaue ꝑ aũgell a sygne as ye read in ꝑ cryste of luke. And Exodi .xij. god gaue ꝑ chyldren of Israel the signe pesahi, whych we call ꝑ Ester lambe for whych tyme was come that the chyldren of Israell shulde be delyuerȳd out of Egypt god sent Moyses & Aaron to them ẅ wrought many myracles amonge them, to stirre vppe faythe to the promyse of that delyueraunce a gaynst the manyfolde & sore tẽptacyons to the contrary thorow the mooste strayt and greuous bondage, moste cruelly contrary & mercyelle oppression, And in that mooste specyally ꝑ Pharao was waxed .x. tymes worse to them after the cõmyng of Moyses &

Aaron

aaró thé before, yet in ỳ last nyght in ẅ
he had pzompsed to smyt ỳ fyzste bozn
of Egypte bothe of man & of beast/ and
to delyuere them/ he commanded thé
to take foz euery houle a lãbe oz a kyd,
and to slea them/ and to strike the doze
postes wyth the bloud, to be a sygne to
them and a Seale of the pzompsse that
God wolde delyuer them that nyght/
both out of the handes of Pharao/ ãd
also from the smyting of the Aungell
that went about all Egypte and slewe
the fyzst bozne in euery houle.

And this sygne Pesah, besyde that it
was a seal of the pzomesse to be delyue
red the same nyght, to stablisse the faith,
and commaunded to be obserued euer
after yerely to kepe the benefyte in me
mozy, it was also a very pzophesy of the
passiõ of chzist, describig ỳ very maner
& facyõ of hys death, and the effect and
vertue therof also. In whose steade is
the sacrament of the bodye and bloude
of Chzyst commen as baptysme in the
roume oz steade of the cyzcumsyszon.

To se how Chzist was pzophesyed

and

and deſcrybed ther in/ conſyder & marke/ how that the kyd or lambe muſt be wythowte ſpot or blemiſſe, and ſo was chryſt only of all mankynd in the ſyght of god and of hys lawe, it muſt be take vppe the .x. day of the fyrſte monethe/ whych is wyth vs the .x. day of ỹ firſt new mone in marche. for ſo cõpte they ther monethes from new mone to new mone, and begyn ther in the time of marche wyth vs. And the ſame daye came chryſte to Jeruſalem, ther to be offered and to ſuffer hys paſſyon.

It muſte be offred the .xiiij. day of the ſame month at night, & the ſame houre began chryſts paſſyon, he was the ſame howre betrayed, perſecuted al nyght: ād taken in the mornyng erlye. The feare of death was the ſame howre vppon hi Nether ſlept he any more after. But went immedyatly as ſone as he hadde conforted hys dyſcyples into the place wher he was taken/ to abyde hys perſecutours, wher alſo he ſweat water and bloud of a very agonye conceyued of his paſſyon ſo nye at hande.

The bloud stryken on the postes sauid them that they were not plaged wyth the Egypcyans. And delyuered them out of the captyuyte of pharao. And ỹ bloud of chriſte striken on the postes of our consceyens wyth a pure fayth, delyuereth vs out of captyuyte of pharao ỹ deuell, and smytyng of hys Angelles &c Ther myght not a bone of it be broké nomore were ther of chriſtes. Though the two that were hanged wyth hym, had eyther of them hys legges and hys armes broken.

Moreouer that it was a very prophecy of the death of chryste, and of the vertu of hys passyon, is more the manyfest by the wordes of chryst hym selfe. Luke. xxij. where he sayethe. The nyght before hys passyon when he had eaten ỹ elam with hys dyscyples, I wyl no more eate of it hence forthe, tyll it be fulfylled in the kyngdome of god. As who shulde say. Thys memoryall which we yerly haue hyther to obserued, was ons fulfylled in the kyngdome of thys worlde when your fathers were delyuered out of the bondage and seruitut of the egyp

lyans. But it hathe yet an other lygnifycacion hytherto vnknowen vnto you, whych must be fulfylled spyrytualye in the kyngdom of god by my passyon that is at hande, and bloude that nowe shall shortelye be shed, by whyche ye shall be delyuered out of the powr of sathan, synne and hell, and made heyres of the kyngedome of heauen. Nether was it the lames bloude that delyuered youthen. For what regardeth God the bloud of shepe and calues, but the bloud of christ, whom that lamb lygured and described hys innocencye, pureues and obedyence to his father, and compassyō to mankīdwarde, whose feble nature, he had put on wyth all the infyrmytes of the same (sauelyne) dyd then delyuere you, to bryng you to the fayth of thys delyueracīce. And to make you thorow fayth partakers ther of.

Many thynges ther be in the scrypture whych hath a carnall fulfyllynge, euen ther wher they be spoken or done, ād yet haue an other spūal lygnificacion to be fulfylled lōg after, ichryst & his kingdō

And yet neuer knowen tyll the thynge be done. As the serpent of brasse, which moyses hanged vp in the wylderneſſe, though it toke effecte carnally in the wilderneſs, yet it ſo deſcribeth ỹ lyfting vp of Chryſt vppon the croſſe, and the vertue of hys paſſyon, that no tounge could declare it to make the hart feale it.

If ye are why they maye not be knowen tyl they be done, and what ſuch prophecy may help. I anſwere if they vnderſtand before they were done it wolde let the fulfyllyng of them, and when the ſygnifycation is fulfylled, thé to ſe how playnlye it was deſcrybed in the ſcripture doth exceedingly confyrme the faith therof, and maketh better to be vnderſtanded.

And when thys Peſah was fulfylled ſpyrytually in the kyngdome of heauen by the death and bloudſheadynge of chryſt it ended there. And in the roume therof (concernyng that ſpyrytual ſygnifycaion) came the ſygne of the ſacramét of the body and bloud of our Sauyoure Chryſt. As baptyſme came in ſtead of circumcyſyon

cumcysyon thynges moze easye and lesse paynful and tedious to be obserued, and moze Gentle to prouoke and entyse the heathen. ffor as the lambe descrybed the death of Chryst to come, and the maner of hys passyon, by whych we shuld be deliuered. Euen so doth the ceremonye of the bodye and bloud of Chryste testyfye vnto vs, that he hath geuen hym selfe to death for vs, ād redemed vs already. If we beleue and cleaue fast to the professiō of our baptysme to walke therin, or wyl (yf anye tempest haue dryuen vs oute of the ryghte course) returne to the ryghte way agayne.

Thys to be so the wordes of the institucyon declare, whych are these. 1. Cor xi. The lorde Jesus the nyghte he was betrayed, toke breade and gaue thankes and broke it, and sayde: Take and eate, thys is my bodye that shalbe geuen for you thys do in the remembraunce of me And lykewyse he toke the cup, when supper was done saying. Thys cuppe is the newe testamente in my bloude, thys do as often as ye dryncke it, in the remem-

braunce of me.
Here ye se by these wordes, that it was ordeyned to kepe the death of Chryst in mynd, & to testyfy that his body was geuen and his bloud shed for vs
And Luke. xxij. This is my body that is geuen for you: this do in the remembraunce of me. And this Cuppe is the new testament in my bloud, which shal be shedde for you: Loo here ye see agayne that it was instituted to kepe the death of Chryste in mynde, and to testifye wherfore he dyed/euen to saue vs from synne, death and hell, that we shuld seke non other meanes to be delyuered with. For there is none other. Actes. 4. For as the chylderen of Israell stonge of ỳ fyrye serpentes colde haue none other remedy to saue them from present death, then to go and beholde the brason serpẽt hanged vp by moyses in the wyldernes which lokyng on only healed them/euẽ so yt the styng of daeth, which is synne i. Cor. xv/haue wonded the soule with the workyng of the lawe in the consciences/ there is none other remedye, then

to

to runne to Chryste whyche shedde hys bloude hangyng vppon the crosse. And to hys euerlastyng testament and mer-cyfull promysse that it was shedde for vs, for the remyssyon of our Synnes, if thys be stonge wyth conscyence of syn-ne, and they coketryse of thy Poysoned nature hath beholde her selfe in the glas-se of the ryghtuous lawe of God, there is non other salue or remedi, thē to rūne to Chryst immediatli and to the Father thro w hym / And to say father I haue synned agaynst ỹ and the gooly and ho-ly and ryghtuous law, and agaynst my brother, whom I ought of all ryght to loue for thy sake/ as wel as my self, for geue me o father for the dere sonne Je-sus bloude sake accordyng to the moste mercyfull promyses and testament, and I wyll are my brother forgeuenes (yf the peace I meane be not made alredy) and wyll make to my. powre such satys-factyon to hym as shall seame ryght in hys eyes. yf he be reasonable or as the congregacyon shuld assygne, or fayth-full men therto apoynted by the congrega-cyō, or such as I & he shall agre vppō, &

indeuoure my selfe to do so no moze
the helpe of the grace. And wyl submit
my selfe to the hollō ozdynaunce of the
congregacyon / acozdyngeto the doctryne
of the lone Jesus and of hys faythfull
apostles / fozther is none other name vn
dez heuen, then Jesus geuen to mé that
we may be saued by / Act .4. Here of ye
se ỳ the sacrament is an absolucyon of
oure sines as ofte as we receiue it, whe
re it is truly taught and vnderstande /
receiued a ryght, Here of ye se also ỳ as
the Ebzewes wzote theyze stozyes and
couenaunts / and signes / geuing ther sig
nes suche names as cold not but keape
them in mynde. And as god the father
dyd folowe the ensample of the people
(oz they folowynge hym) and cómaun
ded hys Pzomysses . couenauntes and
pzophesyes to be wzyté in gestes. Sig
nes and ceremonyes, geuynge them na-
mes that colde not but kepe hys couena
untes in mynde. Euen so chzyste wzote
the couenaunt of hys bodye and bloud
in bzead and wyne / geuynge them that
name ỳ ought to kepe ỳ couenaunt in

remems

remembrañs, And hereof ye se that our
sacramentes are bokys of storyes only
and that ther is none other vertu in the
then to thestyfye the couenauntes and
promysses made in chrysts bloud. And
here of ye perceyue that where nought
is vnderstand by the sacrament or cere-
monyes, ther they be clene vnprofitable
. And as ỹ circumcisyon in the fleth,
ther hartes stylle vncircumcysed, But
hatynge the lawe of god and beleuynge
in ther owne ymagynacyons: were cir-
cũcysed vnto theyr great dampnacyon.
And as they baptised in the flesh, only,
the harte styll vnclene, nether beleuyng
in chryst for the forgeuenes of ther sines
Nether loue ther neyboure for chrystes
sake are baptysed also vnto ther greate-
ter dampnacyon(for though god haue
ryght to all men bycause he hath created
and made man; yet to all such persones
by the reason of the sygne and bage, and
of there owne consent, graunt and pro-
myse hath he more ryght to callynge of
them the keppyng of hys law, And ỹ they
trust in hym onlye (or to dampne them

bycaule when they knowe theyr duety,
or myghte if they wolde (the lygne inu-
unge them and geuynge them an occa-
syon to axe therafter) and yet do not.
Euen so all that comm to the sacramēt
for anye other purpose then it was or-
deyned and instytuted for that is to say
to fette absolucyon of theyr synnes with
a fette purpose to synne no more as nye
as they can and to call to memorye the
Benefytes of the Passyon of Chryste,
with the medytacyon to weak the flesh
and strenght the Spyrite agaynste her:
And to geue thankes agaynste that is to
saye to calle to mynde, Howe muche he
is bounden for Chrystes sake to loue
hys neyghbour, to helpe hys neade, and
to beare hys infyrmitye, and to forgeue
hym if he haue offended and desyre for
geuenes, promysyng to amende, where
vnto Chryste bindeth all that wyll be
partakers of hys Bloude

The same I saye came therto to theyr
greatter dampnatyon: I passe ouer
wyth sylence the wycked and dampna-
ble

ble Doctryne of these Seruauntes of Mammon, whych for lucre, peruerte the true vse of the sacramente and hyde it from the people for neante, teachyng it to be a sacrifyce instituted of God to helpe the soules of the deade in purgatory, and that it wyll make men ryche and bryngе them to such promocyon as Chryst neuer promysed hys disciples but forbadde it them.

Some wyll say. Thys sacrament neaded not Baptisme is Inough, Baptysme as a receyuyng into relygyon, (t)her is the couenantes made what we shall do and what we shall haue: And Baptyme as a sygne wherby god hath ryght to vs and we to god and to chryst and wherby euery man hathe ryght to call other to do ther dutes, and to rebuke them that wyll not, Nether owr saluacyon so greately standeth in ther or any other sacramente, that we could not be sauet wyth owt them. By preachynge the worde only, Neuer the later god as ryght is, wyll haue hys benefittes kept in memory to hys glory & our benefyte

and

and namely thys benefytte of all benefit
tes/wherin onely the pythe of our salua
tyon resteth: therfore though the affecte
of it be sygnyfyed by baptysme. And
though we be Baptysed to beleue in the
death of Chryst, and to dye wyth hym by
mortyfyeng of the flesh/yet doth thys sa
crament thorow the rehearsynge of the
couenaunt and breakyng of the breade &
pouryng oute of wyne, much more lyue-
ly expresse the whole storye, and kepe it
better in memorye by dayly repetyng the
rof, and hath more myght and vrhemē-
cye to heale the conscyence stonge wyth
fresshe synne.

For the nature of man is so weake/so
feble & so frayle ỳ he cā not but synne.
As there ys no man that lyueth and sy
neth not the thyrd to the kynges tye. iiij.
And when he is so fallen, then the lawe
loketh vpon hym wyth so terryble a cō-
tynaunce, and so thundreth in hys eares
that he dare not abyde but turneth hys
backe and to goo, and the ennemye assay-
leth hym on the other syde to persuade
hym that god hath cast him away saying

they

They that be Gods haue power to kepe hys lawe, thou hast not but breakest them, ergo thou art cast away and damned creature.

And hell gapeth and setteth open her mouthe beneth to deuoure hym. And the flesshe also wrestleth wyth the Spyrite to kepe hym down, and to take hym prysoner and to stoppe hys mouthe, that he crye no more vppon her, to vnquyet her, that she myghtte synne at pleasur and wout all feare.

The carles swyn that consent vnto sine fele not theese thinges, neyther yet the hypocryts ỳ haue put a visare on the face of the lawe, and make hér loke wyth suche a contenaunce as please them. It is but losse of winde to talke with them, but the poore folkes that haue the eyes open, ād consent and fayne wolde do the lawe.

They fele that cā not be expressed with tounge. Neyther is there lyuynge enye man that fealyth the vertue and power of the bloud of Chryste whych hath not fyrste felt the strong paynes of hell.

feynge

Seing then that man is so sycke/ so pro
ne and ready to fal: and so cruelly inua:
ded, whē he hath sinned, of the fynde the
flesshe and the lawe, that he is oft put to
flyght and feared and made to runne a:
way from hys father. Therfore hathe
the God of all mercye and of Infynyte
pytye and botomlesse compassyon/ set vp
thys sacrament as a sygne on an hygh
hyll/ whence it may be sene on every sy:
de farre and neare/ to call agayn them þ
be fled and ronne away. And with this
sacramēt, he as it were clocketh to them,
as an henne doth for her chyckens, to ge
ther them vnder the wyngs of hys mer
cye. And hath commaunded hys sacra:
mente to be had in contynuall vse to put
them in mynde of mercy layd vp for thē
in Chrystes bloud. And to wytnes and
testefy it to them/ and to be the seal ther
off. For the sacrament doth much mo:
re vehemently prynt lyuely the fayth ād
make it synke downe into the hart, then
doo bare wordes onelye. As a manne
is more sure of that he heareth/ seythe,
feleth, smelleth and tasteth, then that he
hereth

heareth only.

Now whē the wordes of the testament and promises is spoken ouer the breade. This is my body that shalbe brokē for you. This is mi bloud ꝑ shalbe shed for you. They confirme the sayther but much more when the sacrament is seine wyth the Eyes, and the breade broken the wyne powred out or loked on. And yet more when I Taste it and Smell it.

As ye se when a mā makyth a promisse to an other wyth light wordes bet wen them selues. And as they be departed, he to whome the promysse is made, begynneth to doubt whether the other spake earnestlye or mocked. And whether he wyl remembre hys promisse to byde by it or not: But yf any man speake wyth aduysemente and deliberacyon, the wordes are more credyble yf he swere, it cōfyrmeth ꝑ thig yet the more if he strike handes: yf he geue erneste, yf he call record, yf he geue hys hand wrytyng and seale it, so is the promysse more & more beleuid. For the harte gatherȳth

Lo he ſpake wyth aduyſement and deli-
beracyō / and wyth good ſadde nes he
ſware, he clapped handes, called recordes
put to hys hand and ſeale, the man can
not be ſo faynt wout the feare of god /
as to deny all thys. Shame ſhall make
hym byde by hys promyſſe, Though he
were ſuche a man that I ſcold not cōpel
hym yf he wold deny it. If a yonge mā
breake a tynge betwene him & a mayde
doth not the facte teſtyfye and make a
preſumpcyon to all men, that hys harte
meant as hys wordes ſpake.
Manaha Samſons father / when he
had ſene an angell. Iudic. xiij. he ſayd
to hys wyfe, we ſhal ſuerli dye by cauſe
we haue ſene the lorde. Vnt hys wyfe
gathered other comfort of ỹ cyrcūſtā-
unces and ſayd / yf the lorde wold kyll
vs, he wolde not haue receued ſuch of-
frynges of oure handes.
For hoped vs ſuche thynges as he hath
not told vs of thynges to come, Euē our
harts gather of ỹ cyrcumſtances, pro-
teſtacyons as othes myracles & erneſt
ceremoneys of god, good argumentes
and

And reasons to stablyshe owre weake
faythe wythall, suche as we colde not
gather at bare wordes only.

And thys we dysputé: God sente
his sonne in owr nature and made him
feale all oure infyrmytyes that mowe
vs to synne. And named hym Jesus
(that is to say) Sauyour, bycause He
shuld saue hys people from ther synnes
Mathew.1. And after hys death, sent
hys apostles to preache the thynges or
tydynges, and to thruste it in at the eares
of vs, and set vp ꝑ sacramẽt of it to testi
fie it to be a seal of it to thruste it in, not
at the eares only, by the rehersynge the
promysses and testament our it, neither
that our eyes only in beholdyng it, but be
ate it in thorowe oure fealyng tastynge
& smellyng also. And to be repeted dayly
and mynystred to vs. He wolde not
(thynke we) make halfe so muche a doo
wꝺ vs, yf he loued vs not, or yf he wold
not haue vs fayne come, and be as mar
tyful to vs as he was to hys frindes in
the olde tyme that fell and rose agayne.
God so thé vsed to ꝑ Jewes (to whõ a

teremonyes were fyrst geuen and from whom they came to vs) euen suche facyons as they vsed amonge them selues, in all hys promyses and couenauntes not for hys necessitye, but for ours, that suche thynges shulde be a wytnesse and testymony betwene hym and vs, to confyrme ỹ fayth of his promys, ỹ we shuld not wauer or doubt in them, when we loke on the seales of hys obligacõs, wherwith he hath bound hym selfe, and to kepe the promyses and couenauntes better in mynde, and to make them the more depe synke into our harts, & to be more earnestlye regarded, and that we shulde axe what such thynges ment, and why god commaunded them to be obserued, that ignorauncе shulde not excuse, yf we know not what we ought to do and beleue. For naturall reason ought to teach vs, that the outward corporall and bodyly thyngs can not helpe the spyrytual soul, & that god hath no delectacyon in suche fantasye. Now if we were dylygent to searche for the wyll of God. And wolde axe, what suche Ceremonyes meant

its

Yf we were impossyble, but ther god which hath promysed. Math. vii. Yf we seke we shall synde, would sende vs true interpreters of hys sygnes or sacramentes.

And he that beyng of a lawfull age obserueth a ceremony and knoweth not the intent to hym is the ceremonye not onely vnprofitable but also hurtfulle & cause of synne. In that he is not careful and dylygent to searche for it: & he there obserueth them with a false faith of his owne Imagynacyon thynkyng as all ydolaters do and euer haue done, that ꝑ outwarde worke is a sacryfice and a seruice to God. The same synneth yet more deper and more dampnable. Neither is ydolatry any other thig thē to beleue that a vysyble ceremonye ys a seruice to the inuysyble god, whose seruyce is spyrytuall as he is a spyryte. And is none other, thynge then to knowe that all is of hym, and to truste in hym only, for al thynges and to loue hym for hys greate goodnesse and mercye aboue all. And oure Neyghboures as oure selues for hys sake vnto which spyrytuall seruing

of God to bryng vs to, were old ceremonyes ordeyned.

Thes be now ſufficyente concernyng thyntent and vſe of the ceremonies and how they came vp.

Now we let vs conſyder the wordes of thys teſtament and promyſſes as they be rehearſed of the Enangeliſtes mathew marke and Luke and of ỳ apoſtle paul. For Jhon which wrot laſt touched nothyng that was ſuffiſyently declared of other. Mathew in the .xxvi layth thus. as they ſate, Jeſus toke bred and gaue thankes and brake and gaue hys diſcyples and ſayd, take and eat thys is my body, And he toke the cuppe and thanked and gaue it them ſayenge, Drynke of it all, for it is my bloud of the newe teſtamente, whych ſhall be ſhedde for many, for the remyſſyon of ſynnes. Fyrſt ye ſe by theſe wordes ỳ the body was geuē to death, & the bloud ſhed for ỳ remyſſyon of ſins & ỳ for many. But who are theſe many verely they ỳ turne to God to beleue in him onely, and to indeuoure thē ſelues to kepe hys lawe trō

hens

henceforth, whych many, yet in respecte of them that loue not the law, are but very fewe, and euen that lytle flocke that gaue themselues wholye to followe Chryst, wherfore yf any man thynke he beleue in Chryst, and haue not the lawe wryté in his hart to consent ẏ his duty is to loue hys brother for Chrystes sake, as Chryst loued hym, And to indeuour hym selfe so to doo. The fayth of that same man is vayne and bylte vppō lād of hys owne Imaginacyon, and not vppon the rocke of godes worde, for hys worde vnto whych he hath bounde hym selfe, is that they only, ẅ turne to god to kepe hys Lawes shall haue mercye for chrystes sake.

drik of it al, for it is my bloud of ẏ new testamēt for it is (ẏ is to say) the drik ẏ is in the coppe, or ẏ pe ryste, the cuppe is my bloud of the new testamente, taking the cuppe for the drynke, by a maner of speakyng vsed in al tonges ⁊ when we saye. I haue dronk a cuppe of wyne we take ther the cuppe for the wyne. My bloud of the new testamēt, that is to say

my bloud for whose shedyng sake this
new testament & couenaũt forgeuenes
of synne, is made you.
The old testament made betwene god
your father in mount synay, in whyche
lyfe was promysed to them only that
kept it (and to be ỹ breakers death, wra
the, vengeaunce) to be accursed only no
mencyon made of mercy (ẅ cõfyrmed
ẅ blonde. Exodi. xxiij. Moyses offe-
red halfe the bloud to god and sprynke-
lyd the people ẅ the other halfe, to con-
fyrme the couenaũt and to bynde both
partyes. Neyther was ther anye coue-
naunt made that was not confirmed ẅ
bloud as it is rehersed Ebze. ix. and as
we se in the bookes of Moyses, whose
custome of bloudshedyng was not on-
ly to confirme those old couenaũts, but
also to be a prophecy of the bloud that
shuld be shedde to confyrme thys testa-
mente, That olde cruel and fearfull tes-
tament. wyche dra we the people away
(they durste not abyde the voyce of the
thunder, nor the terrible syght of ỹ fyer.
But went & stode a farre of, was cõfyr
med wyth

w̄ the bloude of calues, But thys newe
ande gentle Testamente whyche cal-
leth agayne and promyseth mercy to al
y̌ wyll mend, as it is a moze better test
ament, so it is confyrmed w̄ moze bet-
ter bloud, to make menne se lous to loue
agayne, and to be a greater confirmacyō
of the loue promysed. Sozyf he gaue vs
hys sonne, what wyll he denyē vs: yf
god so loued vs, whē we were synners
and knew him not, that he gaue hys sō
ne foz vs, how much moz loueth he vs:
nowe when we loue agayne and wolde
fayne kepe hys commaundementes, in
the olde couenauntes, the people were
sprynkeled w̄ bloude of calues w̄out in
ther bodyes, to bynde them to kepe the
law, elles were bound vnto iust damp-
nacyon foz the breakyng of it. Here
it is sayde, drynke of it euery one that
your soules w̄in maye be sprynkeled &
washyd thorow fayth wyth the bloude
of the son of god, foz the forgeuenes of
synne & to be partakers of a moze easy &
kynde testamēte, vnder w̄ yf you synne
thorowe fragylyte. you shalbe warned
louingli & receyued to merci yf you wyl

turne agayne and amende.

Marke in the .xiiij. as they dyd eat. Ie sus toke breade and blessed and brake & gaue them and sayde. Take you, thys is my body: And he toke the cup and thanked and gaue them, and they dranke of it all. And he sayde, Thys is my bloud of the newe Testamente, there is all one wyth Mathewe and to vnderstand as aboue.

Luke in the .xxij. He toke breade, thanked and brake, and gaue them sayinge. Thys is my body that shalbe geuen for you, this do in remembraunce of me. Like wyse the Cuppe, when he had Supped saying. Thys cuppe is the newe testament in my bloud whych shalbe shed for you. Here is also to be noted, that the cause of the instytucyon was to be a memoryall to testyfye that Chrystes body was geuen and his bloude shed for vs, and agayne, wher Mathewe and marke sayd, thys is my bloud in the newe testamente. Luke sayth, Thys cuppe is the newe testament in my bloud which shal be shed for you. Thys is a straūge spea

kyng

kynge and farre from the vse of oure tō
ge, to call the Sygne and contyrmacyon
with the name of the thyng that is sygnyfyed and contyrmed.

The testament is that Chrystes bloud is shed for our sinnes. And christ saith/ Thys cuppe is that testament/ sygnyfying therby, that the thyng that is mēte by thys ceremony is that we beleue þ hys bloudsheadyng is the remyssyon of oure synnes, whych is the very testamēt

Paule. 1. Cor. x. sayth on thys maner. I delyuered vnto you that I receaued of the lorde. How that the lord Iesus that same nyghte he was betrayed. toke bread and gaue thankes and brake and sayd. Take ye and eate, thys is my body that shalbe delyuered for you/ this do in the remembraunce of me. Lykewyse also, the cuppe/ when he had supped sayinge/ Thys cuppe is the new testament in my bloud, thys do as oft as you shall drynke it in the remembraunce of me. As oft sayth paul as you shall eate of thys Bread and drynke of thys cuppe ye must declare or preache the lorde

des death vntyll he come.

As mathew and marke agree in these wordes. So do lucas and paule. And as it is aboue declared vppon the wordes of luke, and so here by so oft repeting one thyng. Thys do in the remembraunce of me, This cuppe is the newe testament in my bloud. This do as often as ye drynke it in the remembraunce of me. Agayne, As often as ye shall eate of thys bread and drynke of the cup as ye must declare the lordes death, By thys often repetyng (I say) ye may euydētlye perceyue, þ the cause, entent and whole purpose of the Instytucyon of the sacrament was to testyfye and confyrme the fayth of the testament made in the death of chryste How that for his sake oure synnes shalbe forgeuen.

So do this in the remembraunce of me that is to say, Take bread and wyne ād reherse the couenaūt ād testament ouer them, How that my body was broken and my bloud shed for thē & thē geue thē the people to eate and drynke, to be a syg ne an earneste and the seal of the te

staments

ſtament, and cry vppon them without
ceſſing to beleue in me only for remyſſyõ
of ſines, & not to diſpeire how weak ſo
euer they be, only yf they hange on me &
deſyre power to kepe the lawe after my
doctryne and enſample of my lyfe, and
do mourne & be ſory by cauſe they cãnot
do that good thynge whych they wold.

Furth ſayth paule. Who ſo euer ea-
tyth of the breade & drynketh of ỹ cuppe
vnworthely, is guilty of the body and
bloud of the lord, that is to ſay, Who ſo
receueth the ſacrament of the body and
bloude of chryſt wyth an vnclene hart,
not forſakyng the olde luſte of his fleſh,
Nor purpoſynge to folowe chryſt, and
to be to hys neyboure, as chriſte was to
hym, only mercyful. The ſame ſinneth
agaynſte the body and bloud of Chryſte
In that he makyth a mocke of ỹ cruell
deathe of chryſte. And as it is wryten
Ebru. x. Treadeth chryſt vnder fote &
compteth the bloude of the teſtamente
wherwyth he was waſhyd, as an vnho
lye thing, and dothe dyſhonor the ſpyrite
of grace.

Of thys ye may perceyue agayne, what ỹ
ſacramente mea

meaneth, and what the intent of the ordi
naunce was, and howe such ceremony=
es came vp. And whence they had
theyr begynnyng, and what the trute
therof is, & what is therin to be sought
And thought were inough. So that
I myght here wel ceasse, yet bycause the
vnquyet Scrupulous and Superstyty=
cyous nature of man holy geuen to ydo
latry, hath styrred vp suche tradycyons
about thys one sacrament moost specy=
ally, I can not but speake therof some
what more, and declare what my con=
ceyte thynketh in thys matter
Ye shall vnderstand therfore that there
is great dyssencion, and thre opynions a
bout the woordes of Chryste, where he
saith in pronouncyng the testament ouer
the breade: thys is my body, and in pro=
nouncynge it ouer the wyne, thys is my
bloud. One part say they that these say
inges thys is my body, thys is my bloud
cõpelle vs to beleue vnder payne of dam
natyon that the bread and wyne are chã
ged into the very body & bloud of chryst
tyally. As the water at Cana Galylee
was

was turned into very wyne.

The second part sayth we be not bound to beleue that breade and wyne are changed: but only that this body & bloud are therpzesentlye.

The thyrde say, we be bounde by these wordes to beleue only that chzistes body was broken and hys bloud shed for the remyssyon of our synnes & ỳ there is no other satysfaction for synne then the death and passyon of chzyste.

The fyrst say these wordes (This is my body. thys is my blond) compell vs to beleue that the thynges ther showed are the very body & bloud of chzyst really, but bzead & wyne say they cã not be Chzysts naturall body. therfoze the breade and wyne, are changed, turned altered and transsubstanciat into the very body and bloud of Chzyste. And they of thys opinyon haue busyed them selues in sekynge subteltes and symply tudes to pzoue how the very body and bloud myght be ther vnder the symply tud of bzead and wyne only. The very bzead and wyne thus transsubstanciat,

and

and so occuppyed in sleynge all that wyll not captiue theyr wyttes to beleue them that they neuer taught nor vnderstode that the sacramente is an absolucyon to al that therbi beleue in the body & bloud of Chryst. The second parte graunte vñ the fyrst that the wordes cõpell vs to beleue that the thynges shewed in the sacramẽt, are the very body ād bloud of chryst But when the fyrste saye bread and wyn can not be the very body & bloud of chryst There they vary and dyssent from thẽ affyrmyng that breade and wyne maye and also is Chrystes body tyally and very bloud of Chryste. And saye that it is as trewe to saye, ỳ bread is Chrystes body, and that wyne is hys bloud, as it is true to saye Chryst beyng a very man is also very god. And they say. As the godhead & ỳ mãhod in chryst are in such mãner coupled together, ỳ man is very god & god very mã. Euẽ so the very body & the breade are so coupled ỳt ys as true to saye ỳ bread is ỳ body of chryst & the bloud so ãnexed there vñ ỳ wyne, ỳ it is euẽ as true to say ỳ wyn is chrysts bloud The .i. thogh they haue slain so many m

for the defense of ther opinyon yet thei
are readye to receiue the second sorte to
fellowshyp, not greatli stryuynge w̄ thē
or abhorryng ẏ preiens of bread & wi,
wyth the very body and bloud, so that
they yet by that meanes may kepe hym
ther stil, & hope to sell hym as dearе as
before, allo come to bye hym and not &
to mynyshe the pryce.

¶ The thyrd affyrme that wordes wyll
nomore, but only that we be leue by the
thynges that are ther shewed, ẏ chrystes
body was broken & hys bloud shede for
our synnes yf we wyll forsake our sin-
nes and turne to god to kepe hys lawe,
And they saye that these sayinges. thys
is my bodye & thys is my bloude. Shew-
yng bread & wyne are trewe as christ
meane them, & as the people of that cō-
tre (to whom chryst spake) were acusto-
med to vnderstand such wordes, and as
the scrypture vseth in a thowsand pla-
ces to speke, as when one of vs sayth I
haue dronk a cupp of good wyne ẏ say
yng is trew as the man mente: that
he dranke wyne only and not the cuppe
which wordes happelye in some other

nacions

crons eares wold sound that he drank the cuppe to, And as when we say of a chylde. Thys is suche a manes verye face, the wordes ar trwe as ỹ maner of owr lande is to vnderstand them, that the face of the one is very lyke the other And as when we say he gaue me his fayth & hys treuth in my hande, the wordes ar trew as we vnderstande them ỹ he stroke hands with me or gaue ernest/ in sygne or toke ỹ he wolde byde by his promyse. For the fayth of a man dothe alwayes lest i hys soule, & can not be geuen owt though we geue sygnes and tokés of them: Euen so (say they we haue a thowsand ensamples in the scrypture. where sygnes ar named w̄ the names of thynges sygnyfyed by them, As Jacob called the place wher he sawe ỹ lorde face to face. Phenuel: that is godds face when he sawe the lords face to face. Now it is trewe to say of that sylde that it is godes face, thowghe it be not hys very face.

The same sylde was so called to sygnifie that Jacob ther sawe god face to face

The

The chefe hold and pzyncypal: Anczeʒ the two fyzste haue is these wozds, this is my body: Thys is my bloud / vnto these, the thyzd answeryth as is aboue sayde, other textes they alege foz them selues. Wh not onlye doth not strenght ther cause, but rather makyth it wozs. As ʒ fyrste of John whyche they dzaw e and wrest to the carnall and fleshly eatyng / of chzystes bodyin ʒ mouth when it only meanyth of this eating by fayth. foz when chzyst sayd. Except ye eate the flesh of the son of mā & dzink his bloud ye shal haue no lyfe in you, Thys cānot be vnderstande of the sacramente. Foz Abzaham had lyfe and all the old holye fathers, chzystes mother. Elyfabeth zacharyas. John Baptystes Symion. Anna / and al the apostles had lyfe alredye by fayth in chzyste. of whyche not one had eaten hys flesh and dzonke hys bloude with ther bodely mouthes. But though it is that the ryghtuos lyueth by his fayth: ergo to beleue and trust in chzystes bloude is ʒ eatynge that ther was meāt as ʒ text well pzoueth, yf they saye we

graunt that lyfe cõmythe by fayth / but vs all that beleue muste be baptysed to kepe the lawe and to kepe the conenaũt in mynde. euen so all that lyueth by fayth, muste receyue the sacrament. I answer, The sacrament is a confyrmacion to weake cõsceyences, & in no wyse to be dyspysed how beyt many haue lyued by fayth in ỹ wyldernes. which in. 20. 30 or 40. yers haue not receyued the sacramẽt, Notwythstanding thys ozacyon is nothynge to the purpose. For Chryste spake to the blynde and vnbeleuyng Iewes. trystyenge to them that they cold haue no lyfe Excepte they shulde fyrste eate hys flesh and drynk his bloud. ergo thys eatynge and drynkynge is meant only of that thing, that. i. bringith life in to the soule and that is fayth by powr owne cõfessyon. And therfor must it be vnderstande of fayth only and not of ỹ sacrament. And Math. ỹ last. I am wyth you into the ende of the world, wh may well be vnderstande and so was it of old doctors: by his spiritual being wh vs bi fayth & in his spryte & so may that

texte of Mathe .xviii. bevnderstande wher ii or iii of you be gatherid to gether in my name, ther am I in the myddes of of you. Ther is many tymes ii or thre good men that mete to gether in chrystes name, wher the sacrament is not. And Ephes. iii. boweth hys knees for the Ephesians to god, that he wold geue them his ryches to be strengthened wyth his spryte. that chryste maye dwell in ther hartes thorow faythe. Wher the harte. then beleueth in Chryste there dwellyth chryst in ỳ harte. though ther be no breade in the harte, nether yet in the mawe. The two fyreste partes takyng the old doctores to be on ther syde. I answere Many of the olde doctors spake so mystycallye that they seame sometymes to affirme plainly, ỳ it is but bred & wine only cõcernynge ỳ substans, And ỳ it is a fygur of the body and bloud of chryste. only, and some tyme that it is hys very body and bloud. wherfor it were here to long to wade to farre in them. And vnto thẽ of ỳ secõd opinib ỳ ỳ bread is his veri bodi. I ãswere ỳ old doctores

ye must remẽbre that

that the olde doctores as earnestly calle it a sacrifice as they do christes bodye. But that ye denye and say wyth the epystle to the Ebrewe, that he was but once sacrifyced for al to gether, when he offered & sacrificed hi self to the father for owre synnes and can now no more be sacrifyced. Christ is thus now, and therfor is no more sacrafyced. Neither do we properly offer hi to God But he in his mortal flesh offered him selfe for vs to god the father: and Purchaled therwyth a generall pardone for euer. And now we do the god the father profer hym and geueth hym to vs. And the prest in godes stede profereth hym and geueth hym vnto the people for a remyssyon and an absolucyon of ther synnes dayly yf there by the mouynge, and stirynge of the sacrament: beleue in the body and bloud of christe. Wherfor ye ought of no right to be angry with the of the Tyrde Oppynyon though they deni the doctors, wher they seme to say, ỹ the sacramẽt is ỹ very body of christ As they be not angry wyth you, when

ye

ye denye them. where they as erneſtlye affirme that it is a ſacrifice, Neuerthles they anſwer that doctors call it a ſacrifice only becauſe it is the memorial & Earneſte and ſeale of that euerlaſtyng ſacrifice offred ones for all. And euen ſo ſaye they that the doctores called the ſacramente the body and bloud of chriſt after the ſame maner only becauſe it is the memorial/ the erneſte and the ſeale of his body and bloude as the vſe of the ſcryptures is to call thynges by the names of the thynge ſygnifyed therby/ vnto them of the fyrſte oppynyon I anſwere wythe the ſame reaſon that it is impoſſyble that the ſacrament ſhuld be a very ſacrifice. For nether the ſacrifices of the olde law whych prophefyed ſacrifyenge of chryſte. Neyther yet our redempcyon was fulfylled that nyght. For yf the ſcryptures and prophefyes were then fulfylled, and we then redemed. Chryſte dyed on the mayow Iudayne/ and fals are the apoſtles and Euangelyſtes that preach hys body breakynge and hys bloude ſheadynge vnder

Poncius Pylate, by the perlecutyon of Cayphas and Annas to be our redempcyon.

Moreouer for all the breakyng and dyuydyng of the sacrament of hys body amonge hys Apostles. Hys bodye abode styll alyue. And for all that the pouryng out of the sacrament of hys bloude of ỹ pott into the cuppe and out of the cuppe into the mouthes and belyes of hys dyscyples, he blede as freshe on the morow as though he had then blede nothinge at al He was verely muche more realely sacrifyced that nyght in the brekyng and dyuydynge of the bread and powring out of ỹ wyne, thẽ he was on ỹ morow. the sacrament was that nyght (no dowte) but a descrypcyõ of hys passyon to come As it is now a memoryall of hys passyon paste. He instituted the maner of the sacrament then / & taught hys dyscyples also that they after vnderstod when he was ryssen agayn and not then / as they neuer had capacyte to vnderstand hym, whẽ he spake of hys deth. For they thẽ ymagyned carnally of chryste, as ỹ Iewes

wes yet do, that Chryst shuld neuer dye
As he dyd not concerning hys godhead,
but shulde lyue euer bodyly, as he now
dothe concernyng hys resurrectyon.

Wherfore seyng that al the doctours
wyth one accorde cal the sacrament so er
nestly ỳ sacrifice, and they can not other
wyse vnderstād thē ỳ they so say after ỳ
vse of the scrypture onely. Because it is
the memoryall of the Sacrifyce of his
death & bloudsheadyng, Why shuld they
of ryght be offendyd yf we vnderstand
the doctours after the same maner whē
they calle it hys bodye and bloude, how
they so calle it after the vse of scrypture
because that it is onely a memoryall of
hys body and bloud.

As concernyng the trāsubstanciatyon
I thynke that such a speche was am ōg
the olde doctours though they that ca-
me after vnderstode them amysse, their
hartes waren gros thorow bulying thē
selues to much with worldlye bulynes,
for the bread and wine are but only brea
de and wyne tyll ỳ words of ỳ testamēt
be rehearsed ouer thē: & thē they begyn
ne to be nomore breade and wyne in the

harres of the trew beleuers, for ꝑ harte
after these wordes ones spoken thynketh
only vppon the couenaunt made in the
body and blood of chryste and thorow we
fayth eatyth hys bodye and drynkythe
hys bloude, though the eyes and other
sences perceaue no thynge but Breade
and wyne. As when a man some tyme
lokyth for a text in the byble, se paper e
ynke and the fygures of letters, yet hys
harte not ons thinkith on any other thig
Then on the wordes and sence of this
texte. And hereof no doubt cam vp this
transsubstancyatyō thorow false vnder-
standynge. An other thynge is thys; nō
of thole wyked heretyks, whych denyed
chryst to be very god. or any of them th at
denyed chryst to be man. or to haue auer i
bodye / saue a phantastycall bodye, dyd
caste the trew beleuers in ꝑ tethe at any
tyme of the fayth of chrystes body pre-
sēt in the sacrament euer i wher. which
thynge it is not lyke but they wold haue
done, yf that opynyon had bene then a
generall artycle of the faythe.

Neyther was ther any herelye.

or dyuersytye of oppynyon, or dysputing about the mater, tyll the pope had gatherid a counsel, to confyrme thys trans substancyacyon. Wherfore it is moste lykelye, that thys oppynyon came vp by them of latter dayes.

Further more all the lawe and prophetes seke al that chryst dyd or can yet do/ to bringe vs to beleue in hym/ and in god the father thorow hym, for the remissyon of synes. And to bring vs vnto that, whych immedyatly folowyth out of that beleife to loue owre neyghbours for hys sake as he loued vs. Wherfore yf chryste dyd put hys bodylye presens in the sacrament and wold we shuld beleue it. It is done only to bringe vs to thys faythe. Nowe is thys faythe no wher lesse had, then wher that oppynion is moste stronge. Nether so cruelly persecuted of Iewe or turke/ as of thē that moste feruentlye defend that oppynyon. True fayth maketh a man to loue hys brother: but that oppynyon makyth thē to hate and to sley ther brethern that beter beleue in chryste than they of that opinion

nion do, and ꝑ murder do they for feare
of losy ng that they haue gotten thorow
that opynyon. Item they of thys opy-
nyon in sted of teachyng vs to beleue in
chryst, teach vs to serue chryst wyth bo
dely seruyce, wbych thynge only is ydo-
latry. for they preache that all the cere-
monyes of ꝑ masse are a seruyce to god
by reson of the bodely workes, to obtay
ne forgeuenes of synnes therby, and to
deserue and merytte ther wythe, And
yet chryste is nowe a spyryte wyth hys
father bothe in bodye and soule, and ꝑ
the father to be worshypped in spyryte
onlye. And hys seruyce in the spyryte, is
onlye to beleue in hym for the remyssiō
of synne and to loue our neyboures for
hys sake, Now all workes done to serue
mā, and to bryng hym to thys poynte to
put hys truste in chryste, are good and ac
ceptable to god. But done for any other
purpose they be ydolatrye and ymage
seruyce, and make god an ydoll or bode
lye ymage. Agayne seyeng the kaythe of
the testamāt in chrysts bloud is the lyfe
of the rygthuos from the begynnyng

of

of the worlde to the ende, And for as
muche as the sacramente was instytu-
ted only to bringe to thys lyfe. Nowe
when they whych thynke not the body
to be present in the sacrament (a thow-
sande ensamples in the scrypture con-
cernynge the iudgemente) haue by the
preachynge and confyrmacyon of the
sacramente obtayned thys lyfe or sted-
fast fayth in chrystes blode, & by the day
lye vse of the sacramente are more and
more hardeneyd therin and in the loue
that springeth therof. What reasonable
cause haue the contrary partye. whych
beleue the bodye present and the bread
turned in to the very body (as flesh bo-
nes here. Synewes nayles & all other
as he was born or put ó ÿ cros. of legth
and of quantyte I can not tell what to
rayle on as heretykes hate, persecuted
and slew most cruelly, as enymes. christ
sayth Qui non cótra me est, meus est
j. He that is not agaynste me, is whith
me. Nowe they that beleue in christe for
the remyssyon of their synnes & for his
sake loue their foes are not chrystes ene-
mys. ergo the

they be on chrystes syde. Why than shuld they that bost them selues to be chrystes frendes slay them? Fayth in Chrystes blood and in the father thorow hym is goddes seruice in the spyryte. And so haue they whych beleue not the bodely presence serued god a longe tyme. And ther to bene holpen by the sacrament. The other parte fallen ther from thorowe preachyng the body present seruyng god wyth bodely seruyce (whych is Idolatrye) and to make god an ydoll or Image in that they truste in the goodnes of theyr workes (as they do whych serue tyraunts) and not in the goodnesse of god thorow truste in the bloude of Chryste ergo they that beleue not the bodely presence, not a lytle therto cõpelled thorow the wycked Idolatrye of the contrarye belefe, are not to be thought, so euel as the other wolde haue them seme to be.

Paule teacheth .i. Corr. xiij. that yf a man had al other gyftes that god cã gyue man and had not charyty to loue his neyghbour it helpeth not. For all other gyftes and the remyssyõ in chrystes blou

de also

also are geuen hym of god to bryngē hȳ to loue hys neyghboure (whyche thynge had) a man hath all (whych not had). A man hath nothyng. And Philip. ij. how swetly and how vehemently conioureth he them to drawe all one waye, to be of one accorde, and one mynde or sentence. And to do nothyng of strife or of vayn glory, that is to saye, of harte or of vayn of other or of affection to hym selfe for to seme glorious: but eche to preferre other through meakenes and to haue his opynion suspecte, and to feare leaste he had not obtained the vnderstandyng, rather then of presumption. to hys owne wytte to dyspyse and hate the cōtrary partye, and persecute as a tyraunt. And in the thyrd of the same. Paul sayth. let as manys as be parfecte, that is to saye be truly taught and knowe the law truly & her office & ȳ office or effect of faith and know which be good workes before god and what thyntent of them is (Let sayth he) so farre as we be com procede in one rule, that we may be of one accorde. Nowe het hereto we be all com and

thys generall rule haue we gotten, that fayth onely Justyfyeth, that is to saye, that the Synne is forgeuen onely for Chrystes sake: and agayne that our duty is to loue oure neyghbours no lesse then Christ loued vs, wherfor let vs procede forth in thys rule, and exhorte eche other to trust in chryste, and to loue eche other as Chryste dyd, and in thys wher in we all agree let vs be mylde & seruent, & stryue who shall be greatest & goo formoost. And in ỹ which is not opened to all partyes, let vs be mete, sober and cold & kepe our wyldome secret to oure selues & abide patiently tyll god opē it to other also. The cause why ỹ third part say ỹ thys word. I S. cōpelleth vs not to beleue the bodely presence of Chryste to be ther is this. The Jews (say they) are wont ever to name the memoryall & sygnes of thynges with the very name of the thyng sygnyfyed, that the very name myght the better kepe the thynge in mynde. As when Jacob. Ge. xxxij. turned hom agayne out of mesopotamia, sa we the angels of God come against him

be

He called the place where he sawe them Mahanaim: an hoste, because that hys posterytye in tyme to come / when they herde the tylde, whyche was none hoste / yet so called, shuld axe why it was so named, that theyr elders myght therby haue an occasyon to teache that Jacob sawe ther the hoste of aungels.

And agayne in the same Chappter when the angell that wrastled wyth hi had blessed hym and was departed. Jacob called the name of the place Pheniell Gods face that the people in tyme to come / shuld axe why it was called gods face, and theyr elders shold answer / because Jacob ther sawe God face to face that ỹ name shuld kepe the thynge in myride,

And agayne in the same Chappter / where he had made bowthes or houses of bowes for hys Beastes, hy named ỹ place Syncoth that is bowthes.

Item Genesis. xxxiij. He boughte a parcell of Lande and buylte there an alter and called it Ell Eloth.

Jsrael

El Eloth Israell/the myghty god of Israell.

Item Gene. 35. he called the place, El Bethell the god of Bethel. And Genes. the last chapter Joseph holde a lamentacyon for hys father vij dayes and the people of the contrey called the name of the place Abel Mastraym/the lamentacyons of the Egyptyās. Now the place was not ỹ lamentacion, but so called to kepe the lamentacyon in memory.

Item Exodi. xii. The Lambe is called Pelah a passyng by, because the aungell dyd passe by the houses and hurted not where it was slayne and the bloud stryken on the postes, that the name shulde kepe the thyng in memorye.

Item Exodi. xxix. and leuitic. almooste euery where the beast offred for synne/ is called synne whych yle of speakynge Paule vseth. Roma. ix. and. ij. Corinth. and calleth Chryste sinne, when chryst yet is neyther synne nor neyther yet sy full, but an acceptable offerynge for synne and yet he is called oure synne. Bycause he bare oure synnes on hys backe

and

and because oure synnes are consumed and made no synne in hym, yf we wyll forsake our synes and beleue in Chryste for the remyssyon therof. Chryst is also called our ryghtuousnes to certyfy vs, that when we haue no righteousnes of our owne, yet that hys ryghtousnes is geuen vs to make satysfactyon for our vnryghtuousnesse, yf ye wyll beleue it.

Item Exodi. xxx. The synne or synne offerynge is calledde Attonomente. And it was yet but a sygne certyfyinge the consqyence, that the atonoment was made, and that God had forgeuen the synne.

Item Judicum. x. They called the name of a certeyn cytie Horna. As yf were an vtter destruction. Bycause that they had vtterly destroied man womā & chylde and al that bare lyfe.

Item Judic. xv. the place wher Samson kylled men with an asse Jawe was called Lehy, that is Jawe bone to kepe ȳ acte in mynde.

Item Judic. xix. Ther went a company out of the tryb of Dan and pyt-

ched beſydes Kyryath Jearim in Jude and the place was called euer after Maahond Dane, the hoſt of dan onely to kepe the thyng in myndе.

Item. i. Reg. vi. A great ſtone wher God ſlewe fyftye thouſande was called the great lamentacyon. In ſo muche ỹ the texte ſayth. They put the arke on ỹ great lamentacyon.

Item. i. Reg. vij. Samuell pytched a ſtone on an ende, and called the helps ſtone, Becauſe GOD had there holpen them, and geuen them vyctory of the phiſtyans.

Item the laſt of the. 3. of the kyngs Sedechias came to Achab with a cople of hornes on hys head: ſayinge. Wythe theſe hornes ſhalt thou ſtrike the Aſſyrians he meant not that Achab ſhuld take the ſe hornes & goze at the aſſyryans. But wolde that he ſhuld beleue only that as a beaſte ſcathered a cock of hey with his hornes ſo ſhuld Achab ſcather the hoſte of the Aſſyryans with hys hoſte.

Item Num. vi. He that voweth abſtinence muſt let hys herr growe, to kepe

hys

hys abstynence in mynde And his absti
nence is out. He is commaunded to sha
ue the head of hys abstynence, and to of
fer such offerynges as are there apoyn=
ted after ỳ he hath shauen of hys absti=
nence. Lo ther ỳ here is called hys absti
nence, ād is yet but a memory of hys ab
stinence.

Item Jere. vii. The prophet was
commaunded to shere of hys abstynen=
ce and to cast it away, whych abstynence
is but hys here

Also Ezechiel xij. God commaunded
the prophet to remoue wō al hys goodes
after such maner as conquerers cary a
waye the people captyue from contre to
contry, and whenhe had done, The lord
sayd vnto hym thys prophely is the ca
pyteyne or prynce of Jerusalem, when
yet it was but an ensample to him how
he shulde be serued.

Fynallye where Mathewe and
Marke saye. Thys Cup is my bloude
of the newe Testamente. PAVLE
and Luke sayth. Thys cup is the new

testament in my bloud. Nowe must the sence of the woordes of the twoo fyrste Mathy and marke be all one wythe the sences of the woordes of the twoo laste luke and paule, The woordes of luke ād paule are. This cup is the new testamēt made in my bloud: or for my bloud sake. Now the testamēt is ꝑ hys bloude was shedē for owre sinnes, but it is impossyble ꝑ the cuppe or his bloud shulde be that prompte, wherfore the Sence must nedes. that it is the memoryall and seale of ꝑ testament only. And therfore where Mathy and marke say. This cupp is my bloud of the new testament, the sence must nedes be also. that it is ꝑ memoryall and seale therof only calling after the vse of the Hebrwes the sygne wyth the name of that. which is sygnifyed, that is to say. Callynge the wyne. which only sygnyfyeth the bloud with the name of the bloud. And then it folowyth that the bread is called hys bodye. After the same maner, because it is a sygne of hys bodye,

These and lyke ensamples move the

thyrde

parte to affyrme that we be not bounde to beleue that the breade is the very body of chryste (Though it be so callyd. Nor that the breade is transsubstancyat in to the bodi. No more then the thinges here rehersed are, that they be called or transsubstancyat in to the very thyng which they be callyd.

The other wyll answere, though these memoryal were not the thinges whose names they beare, yet it wyll not folow that it shuld be so here in the sacrament, for they whych gaue such other names, Hadde no power to make the thynges so to be. But chryste is very god & hathe power to make hys Bodye to be euerye thynge and euery wher. I answer that god can not make euery of his creatures god to/nether cā it be proued lesse repugnaunt that a creature shulde be euerye where then that he shulde be God. moreouer though God/where he appeared to Jacob had pyched a stone on an ende, and called it goddes face, yet had he not bene anye more bound to beleue that yt had bene the verye Face of God/ then yt

Jacob had vonit. The allmyghtynes of god standythe not in that he is able to do all ỳ owre tolysshe lewde thoughtes may ymagyne. But by cause all power is his and of hym. and that he doth al the wyll and hath made al of nawght. and can bryngе all to nawght agayne. And ca doal that includeth not cõtrary to the truth ād verytе that god hath put in hys creatures. And by cause he can do things impossible for mãor any other Creatur to do or to thynke how they shude be dõ therfor he is called the lorde almyghty. But because to brawle a bowt suche pur sybylyte or impossibylyte is the luste of Sophysters & all o the delire of ỳ diuel to quenche the profession of owre bap tysme & to wipe out the ymage of christ owt of owre hartes. And a thynge endeles. Therfor I compte it wickednes to wade furth in it. And to geue them that seake it an ocasyõ perpetually to shold The negatyue maye a man holde tyll they can proue the affyrmatyue. Moreouer yf bread be ỳ verye bodye of christ whether abydyng the verye bodye styll

or

oꝛeles tranſubſtancyat, and enioy the
glozy of the ſoule of chꝛyſte, and alſo of
the godhed:
It ſemith impoſſible to be auoydyd but
that Chꝛyſt was made man and dyed.
Alſo bꝛeade / whyche ſemethe to ſome
agreat inconuenyence.
Nowbe it that great pꝛomocyō of bꝛed
& alſo that hyghe powre of pꝛiſts aboue
all angelles I amytte alſo: to auoyd all
bꝛaulynge.
But one reſon I haue vnto whyche I
cleue ſome what and it is thys.
All that is betwene god and mā
in the ſcꝛyptur is foꝛ mans neceſſytye
and not foꝛ anye neade / that GOD
hath therof / and other Spyꝛytuall pꝛo
fyte can none haue by that FAYTH
in the ſacrament, than to be taught ther
by to beleue in Chꝛyſte oure Sauyour
and to do good to hys neyghbour, now
is that beleſe and loue had as well ād ra
ther beter (as it is aboue pꝛoued) wyth-
oute ſuch kayth, then wyth it. Ergo wher
the ſcꝛypture compelleth to no ſuche be

leke it is wyckednes to make it a necessa
ry artycle of our fayth. And to lye the
that cannot thynk that it ought to be be
leued.

Notwythstandyng all these reasons
and the dampnable Idolatrye wherych ỹ
papistes haue committed wyth the sa-
crament, yet whether they affyrme the
body and bloud to be present w̄ the bread
and wyne, or the bread & wyne to be tur
ned and transsubstanciate into the body
and bloud, I am therwyth content (for
brutyes sake) yf they wyll here cease, &
let hym be there, onely to testifye & con
fyrme the testament or couenaunt made
in chrystes bloud and body for which can
se onely Chryst instituted the sacramēt
But & if they wyl rage farther w̄ their
blynd reasons of theyr subtyl sophystry
and deuelysh Idolatry and saye. Wher
Chrystes bloud is ther is hys body: and
wher hys body is ther is hys soule, and
where hys soule is, ther is the godhead
and the trynitye, the father, the sonne, &
the holy ghost, and there mē ought to pray
and say. O Father wherych art present w̄
the

the sonne Christe vnder breade & wyne, or in form of bread and wyne. If (I say) they so raue, thé as the old prophete for lyke Idolatry denyeth God to dwel in the temple, or to haue pleasur in sacrifyce of blood of gotes, shepe and calues, Euen so denye I the body of Christ to be any more in the sacrament thé God was in the golden calues whych Ieroboham sett vpp to be prayed to the one in bethell, ād ỳ other at dan: for though god be presente euery wher yet yt heué of heuens can not com passe hi to make hi a dwelling place (as ỳ scrypture testyfieth) & much lesse the tẽple that was at Hierusalem, how shuld he haue a dwellynge place in a lytle wafer or crome of breade God dwelleth not in the temple. Neyther dyd our fathers whych were of the true fayth in the old Testamente pray to god as present in the temple, but the name of god only was in the tẽple. iii. of the kynges. viij. and hys lawe and co: nenauntes and wonderfull deades were therein wrytten in kynges: and were there preached and testyfyed continu

ally of the trew prystes and Prophets vnto the people the fathers of the trewe layth cam thyther.

Furthermor for the feruēt loue whych they had towardes the lawes and couenauntes of god. For the which propheces, Salomon prayed so earnestly vnto ỳ lorde God, sayng: Heare thou (O God) in heuen thy dwellyng place, and do all that the Straunger calleth to the for: that all nacyons of the earth maye knowe the and feare thy name: as do this people Israell. &c.

Reade the thirde booke of the kynges the .viij. Chapter

Whē god delyted only in ỳ layth of ỳ offerer, whych he beleued in god only for all mercy takynge ỳ sacrifyce for a suer token and ernyste of the Mercy of god. certyfyed by that sygne, that god loued them, & was at one with thē. for chrystes sake to com. As we shuld be certyfyed bi the sacramnet of god is We vs, for christes death ỳ is past, and chrystaught vs in owre prayers to loke vpp to heauen and to saye. Owre father which art in heuē

and

and he him ſelf in all his prayers did lyft vp his eyes to heuē to his father, & ſo did he when he Inſtituted the ſacramēte & reherſed ỹ wordes of ỹ couenaūt ouere breade & wyne as it is wrytē Math. 26. mark. 14. luk. 22. 1. Cor. xj. in theſe wordes Jeſus toke breade. &c

Chryſt though he affyrmed hym ſelfe to be the ſōne of God & hys father to be in hym, yet he taught not hys diſciples to dyrecte the prayer to the father in hym, but vp to the father in heauē neither lyft he vp his eyes or prayer to hys father in ỹ ſacramēt. but to hys father in heuen. I know dyuers & dyuers mē knewe me, whych loue me as I do thē yet yf I ſhuld praye them when I mete them in the ſtret openly, they wold abhor me / but yf I pray them wher thy be appoyntyd to mete me ſecretly. they wyll here me and accept my requeſt, euē ſo though Goddes preſence be euerye where, yet wyll he be prayed to, vppe to ỹ place only, where we ſhall ſe hym. and wher he wolde haue vs to longe for to be

more

Moze ouer yf I graunt you that the
bloud of chzist is in ỳ cuppe, it wil folow
that his bodi is ther also, Neyther whē
I graunt that hys body is in the bzead
oz vnder fozme of bzead, wyll it folowe
that hys soule is ther to, Chzyste made ỳ
bzeade the sacrament of hys body only
wherfoz as the bzead is no symylytude
of the sacrament of hys bloud. So am
I not bounde oz ought to affyzme, that
hys bloude is ther pzesent. And he dyd
instytute the wyne tobe ỳ sacrament of
hys bloude only. And happelye it was
red wyne the mozelouely to repzesente
yt. Now as the wyne in no symylytud
dothe repzesent the body, so am I not
bound oz ought to affyzme that hys bodi
is ther pzesent.
Ye saye that chzyste is so myghty, That
though he stode moztall be foze hys dy-
sciples eyes, yet he was able to make ỳ
same body, that same tyme to be in the
sacrament im mozta ll. and to be vnder
euery lytell pece of the bzead, oz of the sa-
craemte, though yt be no greatter then
a myte in the sonne. and that as ꝯg as
great

greate and thycke as he stode before thē
yf he were so myghty, why is he not as
myghty to make hys bloude to be alone
and hys body alone, hys bloud, body, &
soule, were eche alone at hys deathe. &
whyle the body lay in the sepulcher.

Fynally Chryste sayde thys is my
bloud that shal be shed. Ergo. it is now
trew. thys is, his bloud that was shede
Now the bloud of hayles. and ỹ bloud
that is in many other places, men saye
is the bloude that was shede Ergo that
bloud is in the sacramente any be, but
I am not bound to beleue: or ought to
affyrme, that the bloud that is at hayls
is anymate. wythe the soule of chryste,
or that hys body is ther present.

Wherfor to avoyde thys endeles bra-
lynge whych ỹ deuelles, no dowbt, hath
styred vp, to turne the eyes of our sou-
les from the euerlastynge couenaūt ma
de vs in chrystes bloud and body and to
nosell vs in ydolatry, whych is trust and
confydence in false woorshyppynge of
god and for to quenche. fyrst the fayth
to Chryst ward and then the loue dewe
to

to owre neyboure/therfor me thynketh. that the Parte that hathe professed the fayth of chryste, and the loue of hys neybour ought not dutye to Beare eche other as longe as the otheres opinyon is not playne wicked. throughe false ydolatrye nor contrarye to the saluacion that is in Chryste. Nor agaynste the open and manyfest doctrin of chryst & his apostles Nor contrarye to the generall artycles of the faythe of the generall churche of chryste whych are cõfyrmyd wyth opẽ scrypture. In whyche artycles Neuer a trew churche in anye lande dyscentyth Ther be many textes in the scrypture. And therfor dyuerslye expound of holy doctors. and taken in contrary sences, when no texte hath contrarye sences in in dede. or more then one sengle sence/ & yet that hurteth not. Nether are ỳ holy doctors therfor heretykes. as ỳ expo-sytyõ destroyeth not the fayth i chrystes bloud, nor is cõtary to ỳ opẽ: scrypture or generall artycles. No more dothe yt hurte to saye, that the bodye and bloude are not in the sacramẽt. Nether doth it

helpe

helpe to say they bethere. But hurte ex
cedyngly, yf ye inferre that the soule is
therto, and that God must be there pray
ed to, when as oure kyngdome is not on
the earth: Euen so we ought not to dy-
rect our prayers to any god in earth, but
vp wher our knigdom is. And whether
oure redemer and sauyour is gone, and
there sytteth on the right hand of hys fa
ther to pray for vs & to offer our prayers
to his father & to make the for hys sake
acceptable, nether ought he ỳ is boũd vn
der payne of dampnation to Loue his
brother as Chryste loued hi, to hate, to
persecut, & to tie his brother for blynd
zeale to any opinion that nether letteth
nor hyndereth to Saluatyon that is in
Chryste, As they whych pray to God in
ỳ sacramẽt, not only do. But also throw
ỳ opiniõ, as they haue lost loue to theyr
neyghbours euen so haue they loste the
true fayth in the couenaunte made in
Chrystes bloud and body, which cove-
naunt only is that whych sauyth and wi
testyfyeth, was the sacramente instytut
only.

Finis.